

so utterly and so infinitely positive that
no finite
positive can be formulated which can
exhaust it or
bind it down to its definitions.
It is evident that if such is the truth of
the
Absolute, we cannot bind it either by our
law of
contradictions. That law is necessary to
us in order
that we may posit partial and practical
truths,
think out things clearly, decisively and
usefully,
classify, act, deal with them effectively
for particular
purposes in our divisions of Space,
distinctions of
form and property, moments of Time. **It**
repre-
sents a formal and strongly dynamic
truth of
existence in its practical workings which
is strongest
in the most outward term of things, the
material,
but becomes less and less rigidly binding
as we go
upward in the scale, mount on the more
subtle
rungs of the ladder of being. It is
especially
necessary for us in dealing with material
phenomena
and forces; we have to suppose them to
be one thing
at a time, to have one power at a time
and to be
limited by their ostensible and
practically effective
-capacities and properties; otherwise we
cannot deal
with them. But even there, as human
thought is
beginning to realise, the distinctions
made by the

intellect and the classifications and
practical experi-
ments of Science, while perfectly valid in
their own
field and for their own purpose, do not
represent the
whole or the real truth of things,
whether of things
in the whole or of the thing by itself
which we have
classified and set artificially apart,
isolated for
separate analysis. By that isolation we
are indeed